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example of the fact on July 21, 1861 (cf. "Battlefields of the South", London, 1863, I. 250). A transitive use is also given in the sense "To spill (milk, etc.)", and marked 'dial.', with example from 1862. Many words beginning with 'sk' are of Scandinavian origin, but 'skillet', with its ending 'et', "makes it probable that the source was AF. or OF".

JAMES M. GARNETT.

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A Concordance to Beowulf, compiled by ALBERT S. COOK, Professor of the English Language and Literature in Yale University. Halle, Max Niemeyer, 1911. [G. E. Stechert & Co., agents, New York City.]

Professor Cook has conferred a benefit upon students of English by his recent publication of this work. In the opinion of this writer the work was worth doing, and will prove very useful to students of "Beowulf". When I look back thirty years, and recall the hesitation with which I committed to the press a certain translation of "Beowulf", made while reading the poem with a graduate class of students at St. John's College, Annapolis, Md., I cannot but be astonished at the progress which the study of "Beowulf", and indeed the study of Old English, has made since that time. We have just lost the coryphaeus of our studies, full of years and of honors, "*manna mildust ond mon-ðwærust, leodum lidost, ond lof-geornost*". He has not lived in vain, and wherever Old English is studied, the name of Professor March will be honored and revered.

Professor Cook has used the text of Wyatt's second edition (Cambridge, 1898), but he rightly says: "The progress of scholarship will certainly result in a better text". While Wyatt's is the best in English, we have Holthausen's in German, but I am inclined to think that someone of our younger scholars will have to issue an eclectic text. When that is done, *si vita maneant*, I should like to revise the translation referred to above, for I have long been aware of the necessity, but I wished to see *first* a revised text, which might serve as the basis for a revised translation. All work done on the poem is an aid to the desired end, and I trust it may be eventually attained. I have observed a disposition in some English translations to use my bibliography without acknowledgment, for when it was first made, there was nothing to go on, as far as I know, and I made the first compilation. This concordance, Professor Cook says, was prepared some years ago as the first instalment of a projected concordance to the complete extant remains of Old English poetry. I have not heard of any further instalment, but I hope that Professor Cook will not relinquish his intention. The work was printed in Germany, doubtless because printing is done there much cheaper than in this country. The printing is beautifully done, and, it is

hoped, accurately, for, as a general thing, works printed in Germany are more liable to mistakes in composition and proof-reading than those printed in this country. I cannot spare the time necessary to test this point, but in a book of 436 octavo pages, it is likely that there are some errors. Only *eight errata* are given, all in occurrences of words, that number having been omitted. The printers will be fortunate if these are all, for it is almost impossible to avoid *errata*. Professor Cook and his printers are to be congratulated on the completion of the work.

JAMES M. GARNETT.

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Modern Greek Folklore and Ancient Greek Religion: A study in Survivals by JOHN CUTHBERT LAWSON, M. A. Fellow and Lecturer of Pembroke College, Cambridge. Formerly Craven Student of the University. Cambridge: at the University Press, 1910. Pp. xii, 620.

Mr. Lawson has been unfortunate in the manner in which he has chosen to treat his most interesting subject. In two years' residence in Greece, he had the opportunity of observing, and hearing of local beliefs, customs, and traditions. Presented as a personal narrative his book would have had an original documentary value. But the author preferred to write a formal treatise, based on the well-known works of Bernard Schmidt and Politis on the popular customs and conceptions of the modern Greeks, introducing his own observations, and the results of his readings in the works of modern travelers in Greece. Fifty years ago such a treatment of the subject would perhaps have been adequate, when the study of comparative religions, and the collecting of folklore, tales and traditions, were in their initial stages. But Mr. Lawson is perfectly ignorant of the literature of these two important branches of human knowledge, of which the title of his book is so suggestive, and as a result, almost every page calls for comment in the way of the confirmation or denial of facts, the questioning and refutation of theories. A critic cannot undertake to rewrite a book of six hundred pages, but he can at least point out the defects in treatment, and the gaps in the author's knowledge in certain parts of the book.

If modern folk-etymology attributes to blue (*γαλάζιος*) beads in virtue of their color, the power of assuring an abundant supply of milk (*γάλα*) in the breasts of women and animals (13), the belief really goes back to the virtues attributed to the stone "galactites" of the lapidaries (cf. Psellus, Migne, *Patrol. Graec.* CXXII, 891 a, *Orphei Lithica*, ed. Abel, 21, 139-140; 188-191), which also advise the use of the same stone as a charm against